

Nashwān ibn Sa'id, al-Himyari.

القصيدة للقاسمى

نشوان بن سعيد الحميرى

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THE  
LAI OF THE HIMYARIES:  
BY THE  
KADHI NESHWAN IBN SA'ID.

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القصيدة للقاضي

نشوان بن سعيد الحميري

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- 1      الْأَمْرُ جِدٌّ وَهُوَ غَيْرُ مَزَاجٍ  
فَاعْمَلْ لِنَفْسِكَ مَالِحًا يَا صَاحِ
- 2      كَيْفَ الْبَقَاءُ مَعَ اخْتِلَافِ طَبَائِعِ  
وَكُرُورِ لَيْلٍ دَائِمٍ وَمَبَاحِ
- 3      الدَّهْرِ انْصَحْ وَاعْظِ يَعِظُ الْفَتَى  
وَيَزِيدُ فَوْقَ نَصِيحَةِ النَّصَاحِ

## THE LAY OF THE HIMYARITES:

BY THE KÂDHI NESHWÂN

ÎBN SA'ÎD EL-HIMYARY.

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1 The purpose of God is a serious matter and not a subject for jesting; employ thyself therefore, my comrade, in religious works.

2 How is stability possible with diversities of temperaments, and the everlasting recurrence of night and morning ?

3 Time is the best of counsellors to admonish a young man; and its advice surpasses that of the most friendly monitors.

4 أَنْظِرْ بَعِينِيكَ الْيَقِينَ وَلَا تَسْلُ

يَا أَيُّهَا السَّكَرَانُ وَهُوَ الصَّاحِي

5 تَجْرِي بِنَا الدُّنَى عَلَى خَطَرٍ كَمَا

تَجْرِي عَلَيْهِ سَفِينَةُ الْمَلَّاحِ

6 تَجْرِي بِنَا فِي لَبِّ يَحْرٍ مَا لَهُ

مِنْ سَاحِلٍ أَبَدٍ أَوْ لَا فَحُضَّاحِ

7 شَغَلَ الْبَرِيَّةَ عَنْ عِبَادَةِ رَبِّهِمْ

فَتَنَ عَلَى دُنْيَاهُمْ وَتَدَا حِي

8 وَمَحَبَّةُ الدُّنَى الَّتِي سَكَّتْ بِهِمْ

أَبَدًا مَعَ الْأَرْوَاحِ فِي الْأَشْبَاحِ

9 كُلُّ الْبَرِيَّةِ شَارِبُ كَاسِ الرَّدَى

مِنْ حَتَفِ أَنْفٍ أَوْ دِمٍ سَفَاحِ

4 Direct thine eyes to what is certain ; and enquire not, Oh thou drunken one, from him who is recovering from intoxication.

5 The world runs away with us towards peril, like as the boat of the seaman hastens to it ;

6 It runs away with us into a sea of waters in which there is neither shore nor shallows.

7 The occupations of mankind divert them from the worship of their Lord ; the seductions of their world and its contentions,

8 And the love of the world which enters ever with the souls into bodies.

9 All mankind are drinkers of the cup of death ; by natural means or by bloodshed.

- 10 لَا تَبَاسُ لِلْحَادِثَاتِ وَلَا تَكُنْ  
لِمَسْرَةٍ فِي الدَّهْرِ بِالْمِفْرَاحِ
- 11 أَفَايُنُ هُودٍ ذُو التَّقَى وَوَصِيَّةِ  
قَحْطَانَ زَرْعِ نُبُوَّةٍ وَصَلَاحِ
- 12 أُمُّ أَيْنٍ يَعْرُبُ وَهُوَ أَوَّلُ مُعْرَبٍ  
فِي النَّاسِ أَبَدَى النُّطْقِ بِالْأَفْصَاحِ
- 13 أُمُّ أَيْنٍ يَشْجُبُ خَانَهُ مِنْ دَهْرِهِ  
شَجَبٌ وَحَاةٌ لَهُ بِقَدْرِ وَاحِي
- 14 وَسَبَابُنُ يَشْجُبُ وَهُوَ أَوَّلُ مَنْ سَبَا  
فِي الْغَزْوِ قَدْ مَأْكَلَتْ ذَاتِ وَشَاحِ
- 15 أَوْ حَمِيرٍ وَآخُوهُ كَهْلَانُ الَّذِي  
أَوْدَى بِحَادِثِ دَهْرِهِ الْمَجْتَاحِ

10 Do not despair at evil accidents, and be not too joyful over happy events.

11 Where is Hûd the man who feared God, and his testamentary injunctions? or Kahtân of the seed of the Prophet and of holiness?

12 Where is Ya'rub, who was the first to speak Arabic; and who introduced articulate language among man?

13 Where is Yashjub, whom his fate betrayed; and for whom sorrow was ordained by the decree of destiny?

14 And Sabà, the son of Yashjub, who in foray was the first to lead into captivity the women who wore girdles?

15 Or Himyar and his brother Kahlân, who perished through the accidents of all-destroying Time?

16 وَملُوكُ حِمِيرَ أَلْفِ مَلِكٍ اصْبَحُوا

فِي التَّرْبِ رَهْنُ ضَرَائِحٍ وَمِصَاحٍ

17 أَثَارُهُمْ فِي الْأَرْضِ تُخْبِرُنَا بِهِمْ

وَالْكِتَابُ فِي سِيرٍ تَقْضِي مِصَاحٍ

18 أَنْسَا بِهِمْ فِيهَا تَبِينَ وَذِكْرُهُمْ

فِي الطَّيِّبِ مِثْلُ الْعَنْبَرِ النَّفَّاحِ

19 مَلِكُوا الْمَشَارِقِ وَالْمَغَارِبِ وَاحْتَوُوا

مَا بَيْنَ أَنْقَرَةَ وَنَجْدِ الْجَاكِ

20 مَلِكَتْ ثُمُودَ وَعَادَ إِلَّا أُخْرَى مَعَا

مِنْهُمْ كِرَامٌ لَمْ تَكُنْ بِشَحَاحٍ

21 آيِنُ الْهَمِيسِ ثُمَّ آيِنُ بَعْدَهُ

وَزُهَيْرُ مَلِكٍ زَاهِرٍ وَمِصَاحٍ



16 And the kings of Ḥimyar? a thousand kings have betaken themselves to the dust, to rest in graves beneath slabs of stones.

17 Their monuments in the land give us information of them; and the books in their stories record the truth.

18 Their generations are made manifest in them, and their renown is fragrant as the perfume of ambergris.

19 They reigned over the East and the West; and obtained possession of all the country between Anḳarah and Nejd-el-jâh.

20 Thamûd and the latter 'Ad reigned together; from them proceeded noble princes in whom was no covetousness.

21 Where is El-Humaisa', and Aïman after him, and Zuhair, a king brilliant in splendour?

22 فِي عَصْرِهِ هَكَتْ ثَمُودُ بِنَاقَتِهِ  
لَقِيَتْ بِهَا بَرَحًا مِّنَ الْأَبْرَاحِ

23 وَغَرِيبُ أَوْقَطْنُ وَحِيدٌ أَنُّ مَعًا  
أَفْضَحُوا كَانَهُمْ نَوَى رَمَاحِي

24 وَالْغَوْتُ غَوْتُ الْمَرْمِلِينَ وَوَالِلٌ  
أَوْعِدُ شَمْسٍ ذُو النَّدَا الْفَيَّاحِ

25 وَزَهِيرُ الصَّوَارِ أَوْ ذُو يَقْدَمِ  
مُنِيًا بَدَهْرٍ سَالِبٍ طَرَّاحِ

26 أَمَّ أَيْنَ ذُو أَنْسٍ وَعَمْرُو وَابْنُهُ  
الْمِلْطَاطُ لَطَّ بِمُسْحَتٍ جَلَّاحِ

27 وَالْمَلِكُ بَعْدَهُمُ إِلَى شَدَدِ بِهِ  
عَصَفَ الزَّمَانُ كَعَامِفِ الْأَرْيَاحِ

22 In course of time Thamûd came to destruction through a she-camel ; and met with great grief on her account.

23 And 'Arib and Kaṭān and Haidān together ? they were smitten as though they were date stones in the crusher.

24 And El-Ghauth, the aider of the destitute ( or widows, ) and Wâil, or 'Abd-shams, endowed with ample generosity ?

25 And Zuhair-es-Sawwâr or Dhû Yaḡdum ? they both yielded to Time, which despoils and casts away.

26 Or where is Dhû Anas, and Amr, and his son El-Miltât, who was carried away by a destructive torrent ?

27 And the Kingdom after them passed over to Shadad, on whom Time raged like the raging of the winds.

28 وَالْحَارِثُ الْمَلِكُ الْمَسْمِيُّ رَأًشاً  
إِذْ رَأَشَ مِنْ قَطْطَانٍ كُلِّ جَنَاحٍ

29 وَحَبَاهُمْ بِغَنَائِمِ الْفُرْسِ الَّتِي  
فَاصَتْ عَلَى الْجُنْدِيِّ وَالْفَلَّاحِ

30 وَغَزَا أَلَا عَاجِمَ فَاسْتَبَاحَ بِلَادَهُمْ  
مَلِكٌ حِمَاهُ كَانَ غَيْرِ مُبَاحٍ

31 رَكِبَ السَّفِينِ إِلَى بِلَادِ الْهِنْدِ فِي  
لُجْجٍ يَسِيرُ بِهَا عَلَى الْأَلْوَاحِ

32 وَبَنَّا بِأَرْضِهِمْ مَدِينَةً وَأَيَّةً  
فِيهَا الْحَبَابَةُ لِعَامِلٍ جَرَّاحٍ

33 وَالْتَرَكُ قَدْ كَانَتْ أَذَلَّتْ فَارِساً  
لَمْ يَسْتَرَوْا مِنْ شَرِّهِمْ بَوَجَاحٍ

28 And El-Iḥārith the King, called Râish, when he feathered every wing of Kaḥṭân,

29 And gave them without requital of the booty of the Persians, which was equally abundant for the soldier and the cultivator;

30 And made forays upon the barbarians and gave up their country to plunder? a king whose *ḥimā*<sup>1</sup> was not free to enter:

31 He embarked in vessels for the land of Hind, upon the great mass of waters he went on planks,

32 And he built in their lands a city for a token, in which was the tax-collector for administering the Government, the acquirer of profit.

33 And the Turks humbled the Persians, they were not hidden from their malice by a veil;

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<sup>1</sup> The *ḥimā* of an Arab chief is the pasturage which is exclusively devoted to his use, and into which the public is debarred entrance.

34 فَشَكُّوا إِلَيْدَ فَزَارَهُمْ بِمَقَانِبِ

فِيهَا مَرَّاحٌ يَنْتَمِي لِمَرَّاحِ

35 تَرَكُوا سَبَايَا التَّرِكِ فِيمَا بَيْنَهُمْ

لِلْبَيْعِ تَعْرِضُ فِي يَدِ الصَّيَاحِ

36 وَغَدَا مَنُوشَهِرِيْمِدَ بِطَاعَةِ

وَوَلَايَةِ مَنْ مَنَعِمٍ مَنَاحِ

37 أَوْ ذُوا الْمَنَارِ بَنَا الْمَنَارَ إِذَا غَزَا

لَيْدٌ لَهُ فِي رَجْعَةٍ وَمَرَّاحِ

38 أَلْفَا بِمَنْقَطِعِ الْعِمَارَةِ بَرَكَةٍ

فِي الْغَرْبِ يَدُ عَوَالَتُ حِينَ بَرَّاحِ

39 وَالْعَبْدُ ذُو الْأَذْعَارِ إِذَا ذَعَرَ الْوَرَا

بُوجُوهٍ قَوْمٍ فِي السَّبِي قَبَاحِ

34 And they complained to him and he visited them with troops of horse, in which were men of pure blood, related to those of pure blood.

35 They abandoned the captive maidens of the Turks as spoil; in their midst they were exposed for sale in the hand of the crier.

36 And Minushehr submitted himself to obedience and the jurisdiction of the well-doing alms-giving *King*.

37 Or Dhû-l-Menâr, who constructed a beacon when he went on a foray to guide him on his return home?

38 He found at the extremity of the cultivated earth a bird in the West which invoked Allât at the time of sunset.

39 And El-'Abd Dhû-l-A lhâr so called because the men were frightened at the vile faces of the party in captivity?

40 قَوْمٌ مِّنَ النَّسَّاسِ مَذْكُورُونَ فِي

أَقْصَى الشِّمَالِ شِبَالِ كُلِّ رِيَّاحٍ

41 وَأَخُوهُ إِفْرِيقِيْسُ وَارِثُ مَلِكِهِ

حَتَفُ الْعَدُوِّ وَجَابِرُ الْمَتَاحِ

42 مَلِكٌ بَنَى فِي الْغَرْبِ إِفْرِيقِيَّةً

نُسِبَتْ إِلَيْهِ بِأَوْفَحِ الْإِضَاحِ

43 وَأَحَلَّ فِيهَا قَوْمَهُ فَنَمَكُوا

مَا حَوْلَهَا مِنْ بَلَدَةٍ وَنَوَاحِي

44 وَكَذَلِكَ الْهَدَاهَا أَيْضاً عَابِرٌ

هُدَّتْ قَوَا عِدُّ مَلِكِهِ الْإِضَاحِ

45 أُمُّ آيْنٍ بِلَقِيْسُ الْمَعْظَمِ عَرَشَهَا

أَوْ مَرْحَهَا الْعَالِي عَلَى الْأَمْرَاجِ



40 A party of the Nisnâs, who are mentioned as the dwellers of the far North, the land of the North-Wind.

41 And his brother Ifrikîs, the heir of his Kingdom, the death of the enemy, the restorer of him who seeks water?

42 A king who built in the west Ifrikîyyah, which derives its name from him as plainly as possible.

43 And he made his people settle in it, and all the surrounding villages and tracts submitted to his rule.

44 In the same manner El-Hidhâd has also passed away; the foundations of his well-watered Kingdom are broken down.

45 Or where is Bilkis, the mighty-throned one or her palace, lofty above all palaces?

- 46 زَارَتْ سُلَيْمَ النَّبِيَّ بَدْمَرٍ  
مِنْ مَارِبٍ دِينًا بَلَا اسْتِنَاحِ
- 47 فِي أَلْفِ أَلْفِ مَدَجٍّ مِنْ قَوْمِهَا  
لَمْ تَأْتِ فِي إِبْلِ إِلَيْهِ طَلَحِ
- 48 جَاءَتْ لِتُسَلِّمَ حِينَ جَاءَ كِتَابُهُ  
يَدْعَاهَا مَعَ هُدُودِ مَدَاحِ
- 49 سَجَدَتْ لِنَاحِلِهَا الْعَظِيمِ فَاسْلَمَتْ  
طَوْعًا وَكَانَ سَجُودَهَا لِبِرَاحِ
- 50 أَوْ يَا سِرَّ النِّعَمِ الْمَعِيدِ لَهَا مَضِيَّ  
مِنْ مُلْكِ حَيِّ لَا بِنِ أُمَّ لِقَاحِ
- 51 الْقَى بَوَادِي الرَّمْلِ اقْصَى مَوْضِعِ  
بِالْغَرْبِ مُسْنَدَ مَا جَدَّ جَحْجَاحِ

46 She visited Solomon the prophet in Tadmor, *coming* from Mârib on an errand of faith, without thoughts of marriage,

47 With thousands upon thousands of the armed men of her people; she did not approach him with jaded camels.

48 She came to acknowledge Islâm, at the season when his writing came, with which he invited her with a loud-voiced Hoopoe.

49 She bowed in worship to her Mighty Creator, and humbly became a Muslim; and *formerly* her adoration was to the Sun.

50 Or Yâsir En-Na'm, the skilful one, who passed from the kingdom of the living to the son of Umm Likâh.<sup>1</sup>

51 He met in the Valley of Sand, in the furthest parts of the West, with the Musnad <sup>2</sup> of a glorious chief.

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1 A surname of King Solomon. 2 The ancient Hînyaritic character of writing.

- 52 لم يَلْقَ بعد مُبُورِهِ بَيْتًا وَلَا  
شَيْئًا من الحيوانِ ذِي الأَرْواحِ
- 53 أَمْ أَيْنَ سَمِرُ يَرْعَشُ الْمَلِكِ الَّذِي  
مَلَّكَ الْوَرَى بِالْعَنْفِ وَالْإِشَاحِ
- 54 قَدْ كَانَ يَرْعَشُ مَنْ رَأَاهُ هَيْبَةً  
وَرَنَا إِلَيْهِ بِطَرْفِهِ اللَّمَّاحِ
- 55 وَبِهِ سَمَرَ قَنَدَ الْمَشَارِقِ سَمِيتَ  
لِلَّهِ مِنْ غَازٍ وَمِنْ فَتَاحِ
- 56 وَآتَى بِهَا لِكِ فَارِسٍ كَيْقَاوَسِ  
فِي الْقَيْدِ يَعْتَرُّ مُمْتَحِنًا بِجِرَاحِ
- 57 وَأَقَامَ فِي بئرِ بَمَارِبِ بَرْهَةً  
فِي السَّجَنِ يَجَاءُ رُءُوسُ بَصِيَّاحِ

52 He did not find after passing it, a single house or a vestige of a living being endowed with a soul.

53 Or where is Shammar Yur'ish, the king, who ruled the people in a rough and niggardly manner ?

54 He caused every one who saw him to tremble with fear, and him upon whom he glanced with his furtive eye.

55 And from him Samarkand in the East received its name ; God knows what a warrior and conqueror he was.

56 And he brought the ruler of Persia, Kai-Kâwûs ; in fetters he staggered along, enervated through wounds.

57 He placed him in a well at Mârib for a long time ; in the prison he called aloud for succour with a cry.

58 فَاسْتَوْهَتْ سَعْدَى أَبَاهَا دَيْنَهُ

فَعَفَا وَ سَرَحَهُ بِخَيْرِ سَرَا حِ

59 وَالْأَقْرَنُ الْمَلِكُ الْمُتَوَجُّعُ تَبِعَ

مَرْكَ الْبِلَادِ بِكُلِّ قَدَاحِ

60 وَغَزَاوَرَاءَ الرُّومِ يَبْغَى وَادِىَ

لِيَا قُوتِ صَاحِبِ عَزَّةٍ وَطِمَاحِ

61 فَقَضَى هُنَالِكَ نَجْبَهُ وَآتَى إِلَى

أَجَلٍ مُّعَدٍّ لِلْحِمَامِ مُتَاحِ

62 وَالرَّائِدُ الْمَلِكُ الْمُتَوَجُّعُ تَبِعَ

مَلِكٌ يَرُودُ الْأَرْضَ كَالْمَسَاحِ

63 فَتَحَ الْمَدَائِنَ فِي الْمَشَارِقِ وَانْتَحَى

لِلصَّيْنِ فِي بَرِيَّةٍ وَبَرَا حِ

58 And Su'dà besought his debt as a gift of her father; and he forgave him, and dismissed him with a full acquittance.

59 And El-Akran, the crowned king, Tobba'? he conquered the land with an army which struck fire *from stones*.

60 And he made expeditions to the rearward of Rûm, endeavouring to find the Valley of Rubies; a mighty lord and full of eagerness;

61 And there he fulfilled his destiny, and arrived at the term which was allotted by predestined fate.

62 And Er-Râid, the crowned King, Tobba'? a king who went to and fro in the earth like El-Messâh.<sup>1</sup>

63 He conquered the cities in the East, and pushed on to China through waste and desert lands.

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<sup>1</sup> *El-Messâh*, which means literally *The Surveyor*, is a surname of Alexander the Great, who is said to have been the first to introduce the science of land-measurement.

64 فَاذَاقَ يَعْبَرُ حَتْفَهُ قَدْ حَاطَهُ

فِي قَعْرِ لَحْدٍ لِلْمَنِيَّةِ دَاحِي

65 وَأَحَلَّ مِنْ يَمِينٍ بَتَبَتْ مَعْشَرًا

أَفْشَعُوا بِهَا عَنَا مِنَ النَّزَاجِ

66 وَالتَّرْكُ قَبْلَ الصِّينِ كَانَ لَهُمْ بِهِ

يَوْمٌ يَشِيمُ الْوَجْهَ ذُو كَلَاخِ

67 وَالكَامِلُ الْمَلِكُ الْمَتَوِّجُ أَسْعَدُ

فِيهِ يَقْصِرُ مَدْحَةُ الْمَدَاحِ

68 كَمْ قَادَ مِنْ جَمِيشٍ أَعَدَّ لِبَابِلِ

وَكُتَيْبَةٍ تَغْشَى الْبِلَادَ رَدَاحِ

69 حَتَّى اسْتَبَاحَ بِلَادَ فَارِسَ بِالْقَنَا

وَبُكِّلَ أَجْرَدَ فِي الْجِيَادِ وَقَاحِ



64 And he made Ya'bar taste of the cup of death ;  
in the innermost parts of a grave he was laid by his fate.

65 And he settled in Tibet a community from Yemen ;  
they remained in it as he restrained them from departure.

66 And there befell the Turks on the hither side  
of China a day *of battle* which was of inauspicious  
countenance, *a day* of adverse fortune.

67 And El-Kâmil, the crowned King, As'ad ? for him  
the highest praise would be inadequate.

68 How many armies did he lead in the highest state  
of equipment to Babylon : and with how many squad-  
rons in compact order did he invade the land,

69 Until he took the country of Persia as spoil with  
his spears , and with all his fine-haired , hardhoofed  
coursers.

70 وَالتَّرْكُ وَالْخَزْرُ اسْتَبَاحَ بِلَادَهُمْ  
وَلِرُومٍ مِنْهُ تَتَقَى بِالرَّاحِ

71 وَالصِّينُ تَجْبِي خَرْجَهَا عَمَالَهُ  
فِي بُكْرَةٍ مِنْ دَهْرِهِمْ وَرَوَاحِ

72 نَطَحَ الْأَعَاجِمُ فِي جَمِيعِ بِلَادِهِمْ  
بِأَحَدٍ قَرْنٍ فِي الْوَعْيِ نَطَّاحِ

73 وَأَدَاقُ مُوَلِّيسِ الْحِمَامِ وَجُودَرَا  
وَنَحَا قُبَادَ كَتَعْلَبِ مِيَّاحِ

74 حَتَّى آتَاهُ ذُوالْجَنَاحِ بِرَاسِهِ  
مِنْ أَرْضِ بَلَخٍ وَنَهْرِهَا الْمُنْسَاجِ

75 وَآتَى بِقُسْطَنْطِينٍ فِي أَغْلَالِهِ  
وَبِهَرْمُزٍ فِي قَبْدَةِ الْمَلْخَاحِ

70 And as for the Turks and Khazars, he took their country for spoil, and the Greeks guarded themselves from him with the palms of their hands.

71 And as for China, his governors collected its revenue betimes without any intermission or rest.

72 He struck the barbarians in all their lands with the sharpest of horns, which strike hard in battle.

73 And he caused Mûlis to taste of the predestined death, and Jûdhar, and drove Kûbâd like a barking fox,

74 Until Dhû-l-Janâh brought his head from Balkh and its far flowing stream.

75 He also led Constantine in his chains, and Hormisdas in his tight fetters.

76 وَغَزَا لِي أَقْصَى الشِّمَالِ فَخَاضَ فِي  
ظُلُمَاتِهَا بِمِنَارِهِ الْمُصْبِحِ

77 وَكَسَى الْبَنِيَّةَ ثُمَّ قَرَّبَ هَدِيَّةً  
سَبْعِينَ أَلْفًا مِنْ بَنَاتِ إِقْبَاحِ

78 أُمُّ أَيْنَ حَسَانُ بْنُ أَسْعَدَ خَانَهُ  
دَهْرًا مَلَى الْإِحْسَانَ بِالْأَقْبَاحِ

79 وَرِيَّاحُ الطُّسْمَى لَهَا جَاءُهُ  
مُسْتَعِدًّا يَا فَشْفَى غَلِيلَ رِيَّاحِ

80 أَفَنَى جَدِيسًا بِالْيَمَامَةِ إِذْ عَلَوْا  
طُسْمًا بَعْدَ ذَوَابِلِ وَصِفَاحِ

81 أُمُّ أَيْنَ عَمْرُو صَنُوءَ الْمُرْدِي لَهُ  
فَأَصَابَ صَفْقَةً خَاسِرَ كَدَّاحِ

76 He carried his warfare to the extreme end of the North, and penetrated through its darkness with his brilliant light.

77 And he hung the building (i.e. the Ka'bah) with hangings; and offered as his gift for sacrifice sixty thousand she-camels.

78 Where is Ḥassân son of As'ad? fate betrayed him, which lets the thing which is base approach closely to that which is comely.

79 And Riyâḥ the Ṭasmy? when *Ḥassân* came to his assistance, and relieved the ardent thirst of Riyâḥ for vengeance,

80 He caused Jadîs to disappear in El-Yemâmeh, because he had prevailed against Ṭasm with the edge of the spear and with the flat of the sword.

81 Or where is 'Amr, his brother, who destroyed him and obtained a bargain which was the occasion of loss to him?

82 لَمْ يَسْتَعِ مِنْ ذِي رُعَيْنٍ عَدْلُهُ  
وَالْحَيْنَ لَا يَثْنِيهِ لَحَى السِّلَاحَى

83 فَبَدَّتْ نَدَامَتُهُ وَجَانِبَهُ الْكُرَى  
فَرَأَى السَّلَوَّ بَغِيرَ شَرْبِ الرَّاحِ

84 أَفْنَى رِجَالاً شَارَكُوهُ فَاصْبَحُوا  
كَكَبَاشٍ عَمِيدٍ فِي يَدَى الزَّبَاحِ

85 أَوْتَبَعَ عَمْرُو بْنُ حَسَانَ الَّذِي  
سَفَحَ الدِّمَاءَ بِسَيْفِهِ السَّفَاحِ

86 قَتَلَ الْيَهُودَ بِشَرْبٍ وَأَرَاهُمْ  
أَنْيَابَ ثَغْرِ اللَّمْنَةِ شَاحَى

87 أَمْ أَيْنَ عَبْدُ كَلَالٍ الْهَامَى عَلَى  
دِينِ الْمَسِيحِ الطَّاهِرِ السِّيَاحِ

82 He would not hearken to the equitable counsel of Dhû Ru'ain, and affliction averted not reprehension.

83 Then his repentance showed itself, 'and sleep forsook him, and he sought for consolation by other means than drinking wine.

84 He destroyed the men who had participated with him *in crime*; and they became like rams on a feast-day in the hands of the slaughterer.

85 Or Tobba', 'Amr the son of Hassân, who poured out gore with his blood-shedding sword?

86 He slew the Jews in Yathrib, and showed them the fangs of Death's open jaws.

87 Or where is 'Abd-Kulâl, who passed over to the faith of the Messiah, the pure, the fasting *one*?

88 أَوَذُو مَعَاہِرَ غَلَقَتْ أَبْوَابَهُ

فَأَتَى لَهَا الْحَدَثَانُ بِالْمِفْتَاحِ

89 أَوْ ذُو نُوَاسٍ حَافِرُ الْأُخْدُودِ فِي

فَجْرَانٍ لَمْ يَخْشَ احْتِمَالَ جُنَاحِ

90 أَلْقَى النَّصَارَى فِي جَحِيمٍ اجْجَمَتْ

بُوقُودٍ جَمْرٍ مُضْرَمٍ لِفَاحِ

91 فَدَعَا لَهُ ذُو ثَعَابَانَ أَحَابَشًا

مِنْهُمْ بِقَاعُ الْأَرْضِ غَيْرُ ضَوَاحِي

92 فَتَنَّقَحُمُ الْبَحْرَ الْعَمِيقَ بِنَفْسِهِ

وَسِلَاحِهِ وَجَوَادِهِ السَّبَاحِ

93 فَعَدَا طَعَامًا بَعْدَ عَزٍّ بِأَذِخٍ

لِلْحَوْتِ مِنْ نُونٍ وَمِنْ تِمَسَاحٍ



88 Or Dhû Ma'ahir, whose doors were closed until accident brought a key to them ?

89 Or Dhû Nuwâs, the excavator of the pits in Nejrân, *who* dreaded not the burden of sin ?

90 He cast the Christians into fires, blazing with burning coals and kindled fuel,

91 And thereupon Dhû Tha'labân called in the Abyssinians; through whom the tracts of land became void of emptiness.

92 Then *Dhû Nuwâs* plunged into the deep sea, himself and his weapons, and his swift courser.

93 And after his exalted power he served as food for fishes, for the shark and the crocodile.

94 وَاقَى ابْنُ ذِي يَزَنٍ بَابِنَاءَ فَارِسٍ  
لَمَّا تَغَرَّبَ وَأَثْنَى بِنَجَاحٍ

95 فَعَدَا الْأَحَابِشُ لِلْعَارِبِ أَهْبَدًا  
يَشْرَوْنَهُمْ بِخَسَارَةٍ وَرَبَاحٍ

96 أَيْنَ الْمَثَامِنَةُ الْمُلُوكُ وَمَنْكُهُمْ  
ذَلُّوا لِرِصْفِ الدَّهْرِ بَعْدَ جَمَاحٍ

97 ذُو ثَعْلَبَانَ وَذُو خَلِيلٍ ثُمَّ ذُو  
سَحَرٍ وَذُو جَدَنٍ وَذُو مِرْوَاحٍ

98 أَوْ ذُو مَقَارٍ قَبْلُ أَوْ ذُو حَزْفٍ  
وَلَقَدْ مَحَا ذَا مُتَكَلَّانٍ مَاحِي

99 تِلْكَ الْمَثَامِنَةُ الذَّرَى مَنْ حَمِيرٍ  
كَانُوا ذَوِي الْأَفْسَادِ وَالْإِمْلَاحِ

94 And the son of Dhû Yazan brought the Persians, after having gone into a far land and returned with success,

95 Then the Abyssinians became slaves to the Arabs; they disposed of them, sometimes at a loss, sometimes at a profit.

96 Where are the Eight Princes and their kingdom ? after being masters they are laid low by the vicissitudes of Time.

97 Dhû Tha'labân and Dhû Khalîl; then Dhû Saḥar, and Dhû Jadan, and Dhû Şirwâh ?

98 Or Dhû Maḳâr of earlier date, or Dhû Hazfar ? and Dhû 'Uthḳalân has totally disappeared.

99 These are the Eight Princes, who were winnowed from Ḥimyar; they were possessed of power for evil or for good.

100 أَوْدُو مَرَاتِدَ جَدِّنَا الْفَيْلُ بْنُ ذِي  
سَعْرٍ أَبُو الْأَنْدَوَاءِ رَحِبُ السَّاحِ

101 وَبَنُو دُوقَيْنٍ وَدُوشَقَرٍ وَذُو  
مَعْرَانَ أَهْلُ مَكَارِمٍ وَسَمَاحٍ

102 وَالْقَيْلُ ذُو دُنْيَانَ مِنْ بَنَائِهِ  
رَاحَ الْحِمَامِ الْيَدِ فِي الرُّوَّاحِ

103 خَدَمَتَهُمْ جِنَّ الْهَوَى وَسَخِرَتْ  
لَهُ قَاوِلُ بَيْضِ الْوُجُوهِ صَبَاحٍ

104 أُمُّ آيْنٍ ذُو الرَّمَحَيْنِ أَوْ ذُو تَرْخُمٍ  
سُقَيَا بَكَّاسٍ لِلْمَنُونِ ذُبَاحٍ

105 أُمُّ آيْنٍ ذُو يَهْرٍ وَذُو يَزَنٍ وَذُو  
بُوسٍ وَذُو بَيْحٍ وَذُو الْأَنْوَاحِ

100 Or Dhû Marâthid, our ancestor, the Kail, <sup>1</sup> the son of Dhû Saḥar, the father of the Adhwà, <sup>2</sup> *the dwellers* in spacious courts ?

101 And their posterity, Dhû Kain and Dhû Shaḥar, and Dhû 'Amurân, a family endowed with nobility and generosity ?

102 And the Kail Dhû Dunyân, who was descended from it ? Death came to him at the eve of day.

103 The spirits of the air ministered unto them, and were subservient to the princes with fair and bright complexions.

104 Or where is Dhû-r-Rumḥain, or Dhû Turkhum, who both drank poison from the cup of Death ?

105 Or where is Dhû Yahar, and Dhû Yazan, and Dhû Baus, and Dhû Baiḥ, and Dhû-l-Anwâḥ ?

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<sup>1</sup> The descent of Neshwân from Dhû Marâthid is shown in the Introduction. Kail is the title of the Himyaritic princes. <sup>2</sup> Adhwà is the plural of Dhû, *possessor* or *lord*, a word used in composition.

106 أَمْ أَيْنَ ذُو قَيْفَانَ أَوْ ذُو أَصْبَحٍ  
لَمْ يَنْجُ بِالْأَمْسَاءِ وَالْأَصْبَاحِ

107 أَمْ أَيْنَ ذُو الشَّعْبَيْنِ أَصْبَحَ صَدْعُهُ  
لَمْ يَلْتَمِ كَشْعِبِ الْأَقْدَاحِ

108 أَوْ ذُو حَوَالٍ حَيْلَ دُونَ مَرَامِهِ  
أَوْ ذُو مَنَاخٍ لَمْ يَنْجُ بِبِرَاحِ

109 أَمْ أَيْنَ ذُو غَمْدَانَ أَوْ ذُو فَائِشٍ  
أَوْ ذُو رَعَيْنٍ لَمْ يَفْزِ بِفَلَاحِ

110 أَوْ ذُو الْكَبَاسِ وَ ذُو الْكَلَّاعِ وَيَحْضِبُ  
أَضْحَوْا وَهُمْ لِلنَّائِبَاتِ أَصَاحِي

111 وَالْقَيْلِ أَبْرَهَةَ بْنِ صَبَاحٍ قَضَى  
مَحْيَاً وَأَبْرَهَةَ أَبُ الْوَضَاحِ

106 Or where is Dhû-Ḳaifân, or Dhu Aṣḡah, who found a refuge neither in the evening nor the morning ?

107 Or where is Dhû-sh-Sha'bain, whose clefts could not be repaired like the cracks of a bowl.

108 Or Dhû Ḥuwâl, whose desire was obstructed, or Dhû Manâkh, who was not allowed to cause *his camels* to kneel in their resting-place ?

109 Or where is Dhû Ghumdân, or Dhû Fâish, or Dhû Ru'ain, who was not befriended by good-fortune ?

110 Or Dhû-l-Kubâs, and Dhû-l-Kala', and Yahzib, who became victims to misfortune ?

111 And the Ḳail Abrahah, the son of Ṣabbâh ended gloriously, and Abrahah the father of Wazzâh.

112 وَالصَّعْبُ ذُو الْقَرْنَيْنِ أَدْرَكَ الرَّدَى

قَصْدًا وَلَمْ يَضْرِبْ لَهُ بِقَدَاحٍ

113 وَسَطًا عَلَى الصِّفَى هَاتَكَ عَرْشَهُ

وَعَلَى أَخِيهِ جَذِيمَةَ الْوَضَاحِ

114 وَجَذِيمَةَ الْوَضَاحِ غَيْرَ جَذِيمَةَ الْ

زِبَاءِ عَنْ عِلْمٍ وَعَنْ إِصْحَاحٍ

115 وَالْحَرَّةُ الزِّبَاءُ سَبَقَ لَهَا الرَّدَى

بِيَدَيْ قَصِيرِ الْخُسْرِ لَا الْأَرْبَاحِ

116 قَتَلَتْ جَذِيمَةَ وَهُوَ خَاطِبُهَا وَلَمْ

تَفْعَلْ كَفِعْلٍ نَضْبَرَةٍ وَسَجَاحٍ

117 أَمْ أَيْنَ ذُو أَقْيَانٍ أَوْ ذُو أَفْرَعٍ

أَوْ ذُو الْجَذَاحِ هَزَبَ كُلَّ كِفَاحٍ



112 And Ṣa'b Dhû-l-Karnain ? Death overtook him in a natural way, and did not allow him to be struck by arrows.

113 Although it sprang upon Ṣaify Hâtik 'Arshihi, and upon his brother, Jadhîmat el-Wazzâḥ;

114 Now Jadhîmat el-Wazzâḥ is different from Jadhîmah the suitor of Ez-Zibbâ, as is clearly known.

115 And as for the free-born Ez-Zibbâ, destruction was hurled against her by the hands of Kāsîr, which was loss, not gain;

116 She slew Jadhîmah, her suitor, and did not act as Nazîrah and Sajâḥ acted.

117 Or where is Dhû Aḳyân or Dhû Afra', or Dhû-l-Janâḥ, the lion of every combat?

118 أَوْ ذُو الْعَبِيرِ وَ ذُو ذَرَائِعٍ خَائِفٍ

دَهْرَ بَعِيدٍ الْبَسِيرِ كَالَّذِي رَحَّ

119 أُمِّ أَيْنَ ذُو بَيْنُونَ أَوْ ذُو الْمَرْعَى

وَبَنُو شَرَّاحِيلَ وَالْأَشْرَاحِ

120 أُمِّ أَيْنَ ذُو شَهْرَانَ أَوْ ذُو مَأْوَرٍ

أَفْضَحَتْ دِيَارَهُمَا بِلَا قَدَاحٍ

121 أُمِّ أَيْنَ ذُو فَهْدٍ وَهَمَالٍ وَابْنُهُ

زَيْدٌ عَفَاهُمْ دَهْرُهُمْ بِمَسَاحِي

122 أُمِّ أَيْنَ ذُو ثَابٍ وَ ذُو هَكِرٍ وَ ذُو

نَمِرٍ وَ ذُو صَبْرٍ وَ ذُو الْمَرَّاحِ

123 أُمِّ أَيْنَ ذُو غَيْمَانَ أَوْ ذُو شَوَذِبِ الْ

سَلَاهِي يَبِيضُ فِي النِّسَاءِ مَلَاحٍ

118 Or Dhû-l-'Abîr, or Dhû Dharâih ? Time, *as far* removed from gentleness as a poisonous fly, betrayed him.

119 Or where is Dhû Bainûn or Dhû-l-Mar'aly, and the sons of Sharâhil and Âl-Sharâh ?

120 Or where is Dhû Shahrân, or Dhû Mâwar, whose abodes have become desolate ?

121 Or where is Fahd, and Dhû Humâl and his son Zaid ? Time has effaced them with obliterating hand.

122 Or where is Dhû Thâb, or Dhû Hakir and Dhû Namr, and Dhû Şabr, and Dhû-l-Marâh ?

123 Or where is Dhû Ghaimân, or Dhû-l-Shaudhâb, who delighted in the whiteness of fair women ?

124 أَمْ يَنْ ذُو بَعِّ وَذُو سُخْطٍ مَعًا  
أَوْ ذُو الْمَلَحِي لَأَنْتَ حِينَ فَلَاحِ

125 أَمْ أَيْنَ ذُو أَوْسَانَ أَوْ ذُو مَاذِنِ  
أَمْ أَيْنَ ذُو التَّيْجَانِ ذُو الْإِبْرَاحِ

126 وَعَبَاهِلٍ مِنْ حَضَرِ مَوْتٍ مِنْ بَنِي  
جَمَادٍ وَالْأَسْبَاءِ وَالْمَبَاحِ

127 وَالْعَرْشِ ذُو جَدَنِ وَأَبْنَاءِ مَرَّةٍ  
وَبَنِي سَبِيبٍ وَالْأَوْلَى مِنْ نَسَاحِ

128 وَبَنِي الْهَدْيِ وَالْأَلْفِ مِنْهُمْ  
مِنْ كُلِّ هَشٍّ لِلْنَدَى مَرْتَاحِ

129 أَذْوَاءَ حِمِيرٍ قَدْ ثَوَّتْ وَمُلُوكَهَا  
فِي التُّرْبِ رَهْنَ ضَرَائِحِ وَمِصْفَاحِ

124 Or where is Dhû Bata', or Dhû Sukht, or Dhû Malâhî, *to whom* was no prosperity?

125 Or where is Dhû Ausân, or Dhû Mâdhan, or where is Dhû-t-Tijân, the object of veneration?

126 And the independent chiefs of Ḥadhramaut of the sons of Jamâd and the Asbâ, and the Âl-Sabâh?

127 And the throne of Dhû Jadân, and the children of Marrah, and the sons of Sabîb, and all the descendants of Nasâh?

128 And the sons of El-Hudail, and the Âl-Fahd, every one of whom was pleasant and disposed to cheerfulness?

129 The chiefs of Ḥimyar, and their kings, are buried in the dust, to rest in graves beneath slabs of stones.

130 أَفَحَوَّارِئًا يَظُنُّونَ كَمَثَلِ مَنَّا

وَطَيْتٌ هَؤُلَاءِ قُرْبَةً وَبَطَاحٍ

131 دَانَتْ لَهُمْ دُنْيَاهُمْ ثُمَّ انْتَمَتْ

قَرْمِيهِمْ بِالْحَافِرِ الرَّمَّاحِ

132 مَطَرَتْ عَلَيْهِمْ بَعْدَ سُحْبِ سُعُودِهِمْ

سُحْبُ النُّحُوسِ بِوَابِلِ السَّحَّاحِ

133 مَا هَآبَهُمْ رَيْبُ الْمُنُونِ وَلَا احْتَمَاؤُا

فَنَّهُ بَاءُ شَيْفٍ وَلَا بِرِمَاحِ

134 كَلَّا وَلَا بَعْسَاكِرٍ وَدَسَاكِرٍ

وَجَحَانِلٍ وَمَعَاقِلٍ وَسِلَاحِ

135 سَكَنُوا الثَّرَى بَعْدَ الْقُصُورِ وَلَهُوِهِمْ

بِطَاطِمٍ وَمَشَارِبٍ وَنِكَاحِ

130 They have become dust, they are trodden on like as  
Death treads upon the mounds of earth and the pebbles  
of the water-course.

131 The world they lived in submitted to them, then  
turned away and smote them with its kicking hoof.

132 There rained upon them, after the clouds of their  
prosperity, the clouds of misfortune in heavy-pouring  
showers.

133 The accidents of Time had no regard for them, nor  
could they defend themselves from them with swords or  
lances.

134 No, not with troops and with palaces; nor with  
armies, and fortresses, and weapons.

135 They have their dwelling in the earth, after *living*  
*in* castles, and delighting themselves with eating and  
drinking and the pleasures of wedlock.

136 أَفْخَتْ مَدْعِرَةً قُصُورَهُمُ التَّ

بُنَيْتَ بِأَعْدَةٍ مِنْ الصَّفَاحِ

137 وَالْدهْرُ يَمْزِجُ بَوْسَهَ بِنَعِيمِهِ

وَيُرِي بَنِيهِ الْغَمَّ فِي الْأَفْرَاحِ

138 وَالْحَمْدُ لِلَّهِ الْمُؤْمِلِ فَضْلَهُ

حَمْدًا يَدُومُ بَغْدُودَةً وَبِهَرَوَاحِ

139 ثُمَّ الصَّلَاةُ عَلَى النَّبِيِّ وَآلِهِ

مَا غَرَّوَتْ وَرَقَاءَ ذَاتِ جَنَاحِ

تَمَّتْ

الْقَصِيدَةُ



136 Their castles, which were built on supports of wide-spreading stone, have become as smouldering wood.

137 Time mingles its misfortunes with its favours, and affects its children with misery in *the midst of* joy.

138 Praise be to God, whose beneficence is to be hoped for! may He remain an object of Praise in the morning and the evening!

139 And may blessings be upon the Prophet and his followers, as long as the winged pigeon may coo!

END

OF THE

KASIDAH.



## NOTES.

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¶ In the following Notes the Miles MS. ( *Brit. Mus. Or.* 1863 ) is denoted by the letter ( A ), my MS. by the letter ( B ), and the Rich MS. ( *Brit. Mus. Add.* 7542 ) by the letter ( C ).

In the references to the inscriptions, *Brit. Mus.* denotes those belonging to the Collection which were published in facsimile in 1863, *Hal.* the texts copied by M. Halévy and published by him in the *Journal Asiatique*, *Fr.* the texts copied by Arnaud in 1843 and published by F. Fresnel in the *Journal Asiatique*, and *Prid.* those copied by myself and published in the *Transactions of the Society of Biblical Archaeology*.

For the geographical names, the reader is referred to Dr. Sprenger's valuable work, *Die Alté Geographic Arabiens*, and to Dr. Müller's *Reise nach Constantinopel* ( 1878 ), and *Die Burgen and Schlösser Südarabiens*. ( 1879 ).

*Introduction*, p. xi, line 7:— **ثَنِيْدٌ مُضَيَّبَةٌ بِالذَّهَبِ** This is translated by Dr. D. H. Müller (*Südarab. Stud.* p. 16) as “seine Lebensbeschreibung in Gold eingefasst,” but this is incorrect ( *vide* Lane’s *Lexicon sub voce ثناء*, Part I. p. 358 ). The practice of stopping teeth with gold is of very great antiquity. Sir J. Gardner Wilkinson, in his *Popular Account of the Ancient Egyptians*, Lond., Murray, 1874, vol. II. p. 350, says: “It is a singular fact that their dentists adopted a method not very long practised in Europe of stopping teeth with gold, proofs of which have been obtained from some mummies of Thebes.” A correspondent of *Notes and Queries*, 5th. Ser. xii. p. 296, states that he remembers seeing in the Mayer Museum at Liverpool the jawbone of an ancient Egyptian with a false tooth secured by a golden wire.

*Kasîdah*, v. 2. Von Kremer reads **كَرَّوْرٌ** for **كَرَّوْرٌ** on account of the metre, but as the MSS. have **كَرَّوْرٌ**, I prefer to retain it.

v. 4. **فَانْظُرْ** ( c ).

v. 5. This verse is omitted in ( c ), but the sense of the passage, which conveys a warning against the temptations of the world, seems to require it. There is a variant **عَلَى عَجَلٍ** for **عَلَى خَطَرٍ** in ( B ).

v. 6. **يَجْرِي** ( c ), the subject being **الدَّهْرُ**, *Time*, instead of **الدُّنْيَا**, *the world*, as the text of ( B ). more forcibly expresses it.

r. 7. This and the following verse are transposed in (B).

r. 8. (B, variant) and (C):—

وَمَحَبَّةُ الدُّنْيَا عَاجِلُهَا الَّتِي  
سَلَكْتُ مَعَ لَارَوَاحٍ فِي الْأَشْبَاحِ

r. 9. Von Kremer reads حَتْفٌ أَنْفُهُ , but حَتْفٌ أَنْفٍ is found both in (B) and (C).

r. 10. The reading لَا تَبْتَائِسْ بِالْحَادِثَاتِ (B, VIII) appears to be more in conformity with (B) and (C).

r. 11. Von Kremer reads وَوَصِيَّةٌ , but the text is borne out by (B) and (C).

r. 16. صَفَاءٌ وَصِرَاحٌ (C).

r. 17. مِنْ سِيرٍ (C).

r. 18. الْعَنْبَرُ الْفَيَّاحُ (C).

r. 19. كَرَامٌ for مَلُوبٌ and الْآخِرَى for الْأُولَى . Von Kremer reads مَلَكْتُ ثَمُودَ وَعَادَ لَأُولَى , but the text is warranted by (A) and (B).

r. 22. Von Kremer reads: تَرَحَّأُ مِنَ الْإِتْرَاحِ (C). The destruction of the people of Thamûd resulted from their

killing the camel of the prophet Ṣālih, who was sent to reclaim them.

v. 24. (c). مَعَ عِبْدِ شَمْسٍ ذِي النَّدَى الْفَيَّاحِ

v. 25. فَنِيَا (Von Kremer). This reading is not warranted by the MSS.

v. 26. (c). الْمَلَطَّاطِ

v. 27. Von Kremer erroneously begins this verse with the words وَالْقَلِيمِ, which belong to the preceding passage of the Commentary. (c). الْارَوَّاحِ

v. 28. (c). اِنْ رَأَشِ

v. 32. All the MSS. have الْجِبَاةُ لَعْمِلِ instead of Von Kremer's reading, بَعْمِلِ. In this verse I have strictly followed (B).

v. 33. This and the following verse are transposed in (B). (c). كَانَتْ قَدْ

v. 34. فَزَادَهُمْ (Von Kremer). The reading which I have adopted is unmistakeable in the MSS. (c). بِصَرَّاحِ

v. 36. Von Kremer emends this passage by reading يَقْرُ , but يَمْدِ is clear in (B). In (c). the reading appears to be يَمِيْتِ .

v. 38. This verse presents several difficulties, but the reading which I have adopted appears to be most consonant with the MSS. Von Kremer has altered the text of (C), which he gives correctly in his Notes, to **بِرْكَهٖ فِي الْغَرْبِ تَدْعِي الْآنَ عَيْنَ بَرَّاحٍ**. Unfortunately the Commentary renders no assistance at this passage.

v. 41. Von Kremer has altered **جَابِرُ الْمَتَّاحِ**, which is the reading of the MSS., into **جَانِدُ الْمَتَّاحِ**.

v. 43. **مَا حَوْلَهُ** (C). **هَامِرٍ** (B, C).

v. 44. **الْهَدَّ هَانٍ** (Von Kremer).

v. 46. **بِتَدْمَرٍ** (Von Kremer).

v. 48. **يَدْعُو بِهَا** (C).

v. 49. **وَأَسْلَمْتُ** (B, C). The allusion to the Queen of Sheba's worship of the Sun is probably derived from Kur. xxvii. 24, *sqq.*

v. 50. **يَأْسُرُ الْمَلِكُ** (A, C). Von Kremer reads **مِنْ مَلِكٍ حَمِيرٍ**, but the text is borne out by all the MSS. **أَمَّ لِقَاحِي** (A).

v. 51. **الْقَى** (Von Kremer). All the MSS. have **الْقَى**. **جَعْبَاجِي** (A).

v. 53. **بِالْأَعْنَفِ الْإِسْجَاحِ** (C *sic*). Von Kremer unnecessarily emends this by reading **بِالْأَعْصَبِ**.

v. 57. فاقام في بئرمارب (C). Von Kremer's emendation is فاقامه في بئرمارب

v. 58. سَعْدَى (all MSS.).

v. 60. عَتْرَة (C), which Von Kremer has altered into غَيْرَة. The reading in the text follows that of (A) and (B).

v. 62. المتوج is accidentally omitted in (B).

v. 63. انتهى (C). The text in reading انتحى follows (A) and (B).

v. 64. واذاق (C). فدحى (C). Von Kremer reads this hemistich as follows: . وَاثَارَ يَعْتَرُّ حَتْفَهُ فَدَحَى بِهِ. According to the Commentary, Ya'bar (*sic in B*) was the king of China, and was slain by the Tobba'.

v. 65. بَتَبَت (A). بيت (C). Von Kremer reads مَيَّا for مَيَّا, which is found in all the MSS.

v. 66. كان لهم معاً (C). Von Kremer reads بشيع for يشيم, which is found in (C). I have followed the text of (B).

v. 67. الملك المتوج تبع (B).

v. 68. اجش لبابل (A) and (C). Von Kremer has altered لبابل, the reading of all the MSS. into بَلَابِل. I have followed



the text of (B). For the expression <sup>جيش</sup> <sup>أعد</sup>, cf. Lane's Lexicon, Part v. p. 1971. The sense is clearer, although the play upon words is lost.

v. 71. (C) <sup>من دهرها</sup>, (A) <sup>من دهره</sup>. (A, C) <sup>يجبى</sup>.

v. 73. (C) <sup>حتفاً فباد</sup>, (B) <sup>نجاقتان</sup>, (A) <sup>نجاقتان</sup>. In the Commentary of (B), the name of Kūbād (Cavadēs) the king of Persia, is correctly written.

v. 74. (B) <sup>فى ارض</sup>.

v. 75. This verse is omitted in (A) and (B). It has the appearance of being an interpolation of recent date.

v. 77. (B) <sup>تسعين</sup>.

v. 79. Von Kremer reads <sup>مُسَاعِدًا</sup> instead of <sup>مُسْتَعْدِيَا</sup>, which is found in all the MSS.

v. 80. (C) <sup>علو</sup>. (A) <sup>فى اليمامة</sup>.

v. 81. All the MSS. have <sup>منوّه المردى</sup>, instead of <sup>المردى</sup> <sup>اخوة</sup> (Von Kremer).

v. 82. (C) <sup>رايه</sup>. The text follows the reading of (A) and (B).

v. 83. (C) <sup>الراحمى</sup>. (C) <sup>السلى</sup>. (A, C) <sup>فجانبه</sup>.

v. 84. (C) <sup>فى يد</sup>.

v. 86. (C) <sup>شاح</sup>.

v. 87. <sup>ا</sup>اَلْمَسَاحِ (C).

v. 88. All the MSS. have <sup>ا</sup>فَلَقَتْ, which Von Kremer has altered into <sup>ا</sup>اَغْلَقَتْ. فَاتَى لَهُ (A, C). The name *Ma'ahir* occurs in the inscription Prid. III.

v. 90. <sup>ا</sup>فِي نِيَارِ (B). For the expression <sup>ا</sup>فِي جَعِيمِ, cf. Kur. xxxvii. 95.

v. 91 <sup>ا</sup>ضَوَاحِ (A, C).

v. 92. This verse is omitted in (B), but is found both in (A) and (C).

v. 97. <sup>ا</sup>ذَوْشَعْرِ (A, B), <sup>ا</sup>ذَوْشَعْرِ (C), <sup>ا</sup>ذَوْشَعْرِ (Von Kremer).

v. 98. The text follows (A) and (B). <sup>ا</sup>مَقَارِ بَعْدِ اَوْذَوْجَرَفَرِ. <sup>ا</sup>اَوْذَوْ (C). <sup>ا</sup>ذَوْمَغَارِ (Von Kremer). Of the eight princes named in these two verses, Dhû Tha'labân and Dhû 'Uthkalân have not yet been found in the inscriptions. Khalîl is a common Himyarite epithet (Brit. Mus. 12, 13; Hal. 51, 19); Dhû Saḥar occurs in Hal. 662, 2, 3, and Saḥar in Fr. 56, 1, and Hal. 235; Dhû Jadan is found in Hal. 615, 18, and Jadan, which is apparently a local name, in Hal. 478, 7; Şirwâḥ, which is situated between Şan'â and Mârib, is called a city (*hajar*) in Fr. 21 and Hal. 51, 13; Makâr occurs as a proper name in Hal. 650, 1; Dhû Hazfar is found in Hal. 615, 17, and references to members of the family are made in Brit. Mus. 4, 11; Prid. vi. 2; Hal. 51, 21; 650, 1.

v. 99. الذين من حمير (A), الذي من حمير (B). (Von Kremer).

v. 100. القيل بن ذو (A), شجر (B), شجر (Von Kremer).

The name of Marthad occurs frequently in the inscriptions of 'Amrân preserved in the British Museum (cf. Introduction, p. xiii.)

v. 101. وبنوهم دوفيس دوسفر (A), دوسفر (B). The word *دوفيس* occurs in the Himyaritic Inscriptions with the signification of *Servant* (Fr. 56, 1; Hal. 144, 4; 150, 2; 151, 4).

v. 102. ذودبيان (A), ذودبيان (B), cf. Introduction, p. xii. بالراواح (C).

v. 103. I have followed the text of (A) and (B), the former of which reads *لمقاول* and not *المقاول* as quoted by Müller. صباح (C) for صباح.

v. 104. ذو يرحم (C).

v. 105. ذو بهر (C). Yahar was the name of a fortress in El-Yemen, and is often mentioned in the inscriptions (Hal. 187, 6; 188, 5; 85, 3). It also seems to have been a proper name (Hal. 615, 28). ذوبوس وذوبس (A). ذونوس وذوبس (B). ذونوش وذونوح (C). The name Dhû Bih occurs in Hal. 342, 1.

v. 106. ذوفيقان (C).

v. 107. The reading كِشْعِب is quite clear in (A) and (B), although Müller has altered it into لِمَشْعِب (C). Von Kremer's emendation is لِمِثْقَف.

v. 108. ذُو مَنَاحٍ لَمْ يَبِجْ (Müller). ذُو حَوَالٍ (A). ذُو حَوَالٍ (C).

v. 109. Ghumdân was the name of the celebrated palace at San'â, in which the later kings of the Himyarites resided.

v. 110. ذُو الْكَنَاسِ (Von Kremer). El-Kalâ' is the name of a district in El-Yemen. The person named in the text must not be confounded with the celebrated Himyarite chief, Dhû-l-Kalâ', who brought a body of troops to the assistance of Abû Bekr, and was killed at the battle of Şiffin. يَحْصِب (B), يَحْصِب (Von Kremer); Yaḥṣib, or perhaps more properly Yaḥṣub, occurs as the surname of the king of Sabâ, Il-Sharah, in Brit. Mus. 33, 5. This king is said by the historian El-Hamdâny to have been the founder of the palace of Ghumdân (cf. Müller, *Die Burgen und Schlösser Südarabiens*, p. 56, l. 21; p. 58, l. 10).

v. 111. اَيْضاً وَابْرَهَةَ (C).

v. 114. The legend of Jadhîmah, the king of Hîrah, and the queen Ez-Zibbâ, who is thought by some to be identical with Zenobia, the queen of Palmyra, will be found in all the

Arabian histories. *من علم ومن اصحاح* (Von Kremer and Müller).

v. 115. *الخاسر الارباح* (c). *الخسر الارباح* (Von Kremer and Müller).

v. 116. *نظيرة* (c).

v. 117. *ذوافنان او ذواقرع* (c). *Akyân* is the name of one of the *Makhâlîf* or districts of El-Yemen. Codex (B) has clearly the reading *اقرع* which belongs to a class of names often met with in the inscriptions (Brit. Mus. 8, 4; 11, 7-8; Hal. 49, 8). cf. *اقرع بن الهميسع بن حمير* (*Marâsid*, II. 154).

v. 118. *ذوذراح* (c). *ذوذرائج* (Müller). The reading in the text follows (B), which the play upon words (*كالذرح*) seems to confirm. The word is evidently akin to *Dharah*, which occurs so frequently as the surname of the kings of Sabà in the inscriptions. *كالذلاح* (c).

v. 119. *ذوبينين او ذوانمر* (c). *Bainûn* is the name of a celebrated city in the *Mikhâlîf* of Dhamâr. *Dhû-l-Mar'aly* is doubtless identical with *Dhamar'-aly*, a name of more than one king of Sabà (Fr. 24; 54).

v. 120. In the Rich MS., which is followed by Von Kremer and Müller, vv. 122-123 precede vv. 120-121. *Shahrân*, according to As'ad Tobba', quoted by El-Hamdâny, is the name of the castle of *Bainûn*, and is perhaps found in the inscription Hal. 504,

4-5. Müller reads **مارد** for **ماور**, which is found in the MSS.

v. 121. **ام این فهد وهمال وابنه** (B);

**فلقد عفاهم دهرهم بمتاح** (C);

Von Kremer reads **ذوفهد وشمال**. I have adopted the reading of (C) in the first hemistich, and that of (B) in the second, agreeably to the explanation in the Commentary.

v. 122. Although the MSS. have **ذو ثاب**, I am inclined to think the name should be **ذو ثات**. That is the name of a Mikhláf of El-Yemen, mentioned by El-Hamdány (Müller, *Reise nach Constantinopel*, p. 16). *Hakir* is a fort in the district of 'Ans. **ذو خمر وذو صر وذو المسراح** (C). **ذونمر وذو صر وذو مسراح** (Müller).

v. 123. Ghaimán was the name of a celebrated fortress of El-Yemen. **ذو الشودن** (Von Kremer), **ذوشودن** (C), **ذوشودب** (B). I have adopted Müller's emendation from the *Shems el-'Ulûm*.

v. 124. **ذوشط وذو تبع** (C). cf. Müller (*Südarabische Studien*, p. 56). In the second hemistich, I have closely followed the text of (B). Von Kremer and Müller read **لهو خير ملاح**.

v. 125. The name of Ausân occurs in the inscriptions, Hal. 154, 6; 472. Mādhan occurs in its ethnic form in Prid. II. 4.

( c ). والابراج

r. 126. اجماد ذى اشبا ( c ).

r. 127. شبيب ( Von Kremer ). والعز من جدن ( c ).  
( Von Kremer ).

v. 128. بالندى ( c ). بنى الهزيل ( c ).

v. 129. فرائع الفراح ( B ). قد ثورا ( c ). I have followed the  
text of ( c ), cf. verse 16.

r. 130. كها وطوا وهم ( c ).

r. 131. ذلت ( c ).

r. 133. منه ( c ).

v. 136. This verse is omitted in ( c ).

v. 138. This and the following verse are omitted in ( c ).

The allusion in the last hemistich is probably to the pigeon  
which sheltered the Prophet and his companion, Abu Bekr, in  
the cave of Thaur.

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## GENEALOGICAL TABLES.

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These tables, which are designed to exhibit at one comprehensive glance, the various degrees of relationship in which the chiefs and heroes who are commemorated in the *Lay of the Himyarites* stood to one another, have been chiefly compiled from the Commentaries of that poem, and have, in every case where it was possible, been compared with the extracts from the *Shems el-'Ulûm* which have been published by Dr. D. H. Müller in his various contributions to the Journals of the German Oriental Societies. I have also in some cases attempted to verify the pedigrees by reference to a MS. of the Tenth Book of the *Iklîl* of El-Hamdâny, which is in my possession. Unfortunately, the Himyaritic Inscriptions have as yet proved of little assistance in these researches. Among the large number of pedigrees which are contained in them, only one, so far as I am aware, can be shown to have been copied by the Arab genealogists. A comparison of the inscription of Raidah<sup>1</sup> with some passages in the *Iklîl*,

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<sup>1</sup> This inscription has been published and commentated on by Dr. D. H. Müller in the Twenty-ninth Volume of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.



Book x., affords evidence of the following descent:— NIMRÂN ibn MAHÎLUM ibn 'ALMÂN ibn SU-RAN ibn Rabi'ah ibn BAKÎLUM.<sup>1</sup> As more inscriptions are discovered, however, we may hope to see several *lacunæ* and doubtful passages in the chronicles filled up and finally determined.

Table No. I. traces the descent of the ancient, or mythical, kings of El-Yemen from Adam as far as Watâr, who is said to have been dethroned by Nûf Dhû Bata' ( Table No. VI. ).

Table No. II. exhibits the descent of some of the principal tribes of El-Yémen from Kahlân, the younger brother of Himyar. With the exception of the pedigree of Jadhîmat el-Abrash, the suitor of Ez-Zibbâ ( Table No. I. ), the genealogies comprised in this table have been extracted from El-Hamdâny, *Iktûl*, Book x.

Table No. III. shows the descent of the king 'Abd-Kulâl from Sahl the younger son of Kaṭan. There are however ambiguities in connection with the genealogies of this monarch recorded in the Commentary of the Kaṣîdah, which I am unable to clear up entirely to my satisfaction.

Table No IV. exhibits the descent of the illustrious line of the Tabâbi'ah of El-Yemen, derived through El-Ḥârith er-Râish, and ending with 'Amr, the son, or as some say, the brother of Hassân ibn As'ad Tobba'. By some genealogists the descent of er-Râish is given differently, and he is said to have been the

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<sup>1</sup> The names in small capitals are contained in the inscriptions.

son of Sadad ibn El-Miltāt ibn 'Amr ibn Dhû Yaḡdum ibn Eṣ-Ṣawwār ( Table No. I. ). The question must remain in abeyance until it is determined by the discovery of an inscription which bears the name of the king. At present, so far as I am aware, Shammar Yur'ish is the only monarch of this line who figures both in the lists of the Arab chroniclers and in the inscriptions ( Mordtmann, *Z. d. D. M. G.* xxx. 289. ).

Table No. V. gives the descent of some of the Himyaritic chiefs from Sharaḥbīl Yankuf, or as some say, Sharaḥbīl ibn Yankuf, one of the sons of the king 'Abd-Shems ibn Wā'il.

Table No. VI. exhibits the descent of Dhû Hamdān from Nūf Dhû Bata', the son of Yaḥṣīb ibn Eṣ-Ṣawwār. In tracing this genealogy, I have followed the *Shems el-'Ulum*, *sub vocc.*, البتة , I. 45 b; العلمان , II. 61 a. But most Genealogists derive Hamdān from Kahlān, and although an inscription has been discovered which mentions that tribe ( Prid. IV. ), it does not clear up this knotty point ( cf. Wustenfeld's *Tabellen*, 4; 9 ).

Tables Nos. VII. VIII. and IX. show the descent of the *Mulūk el-Mathāminah* or Eight Princes of Ḥimyar, together with that of several other *Adhwā*, or chiefs commemorated in the *Kasīdeh*, whose forefather was Ḥimyar el-Asghar.

Table No. X. concludes the series by giving the pedigrees of various royal tribes descended from Ḥaḡramaut, the brother of Ḥimyar el-Asghar.

(TABLE VI)

Ummir

mailah

Lai

ūzin

Arib

'Amir

uthar

amaida'

ainah

ssân

arb

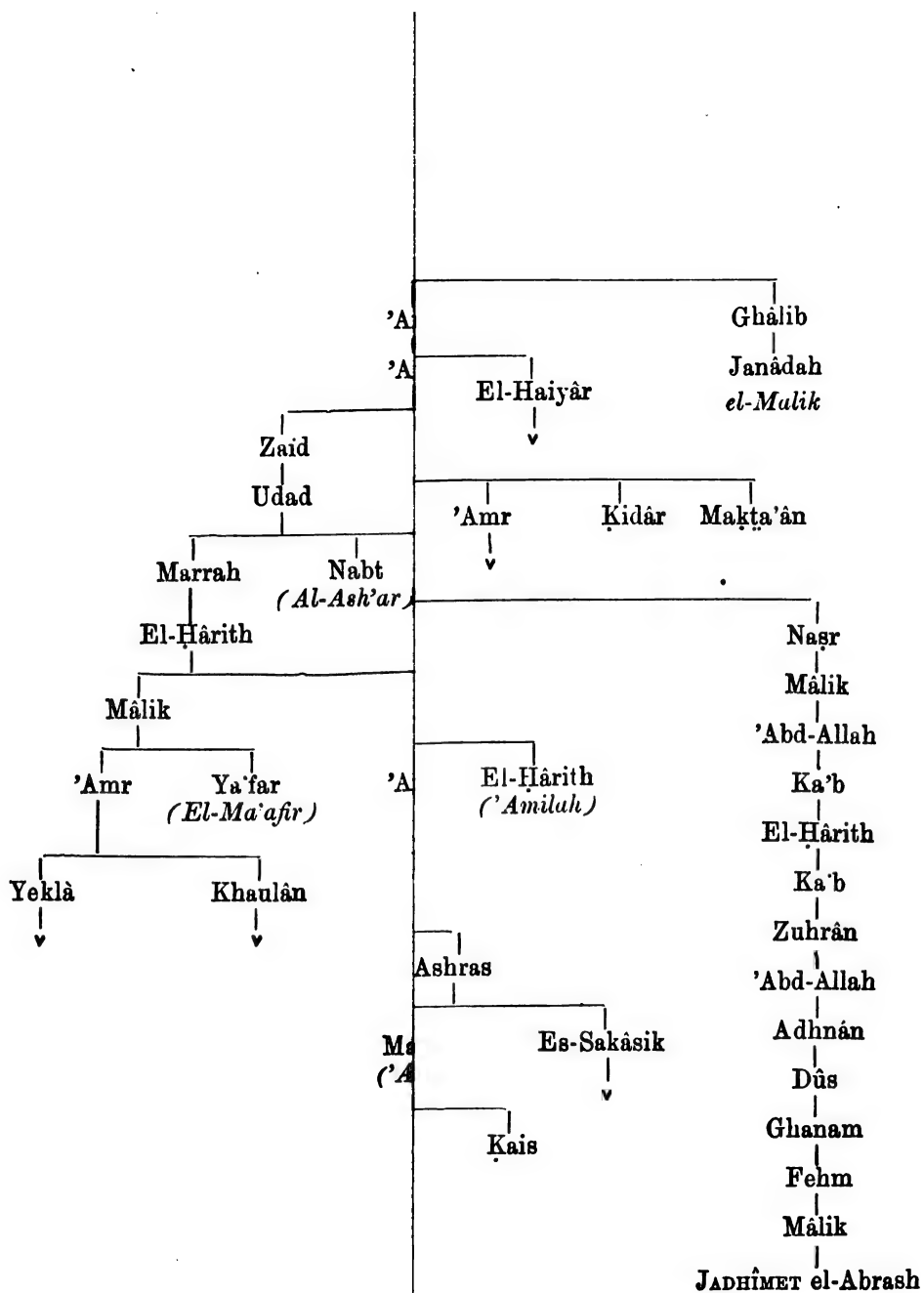
mr

ZIBBÂ

alikhah

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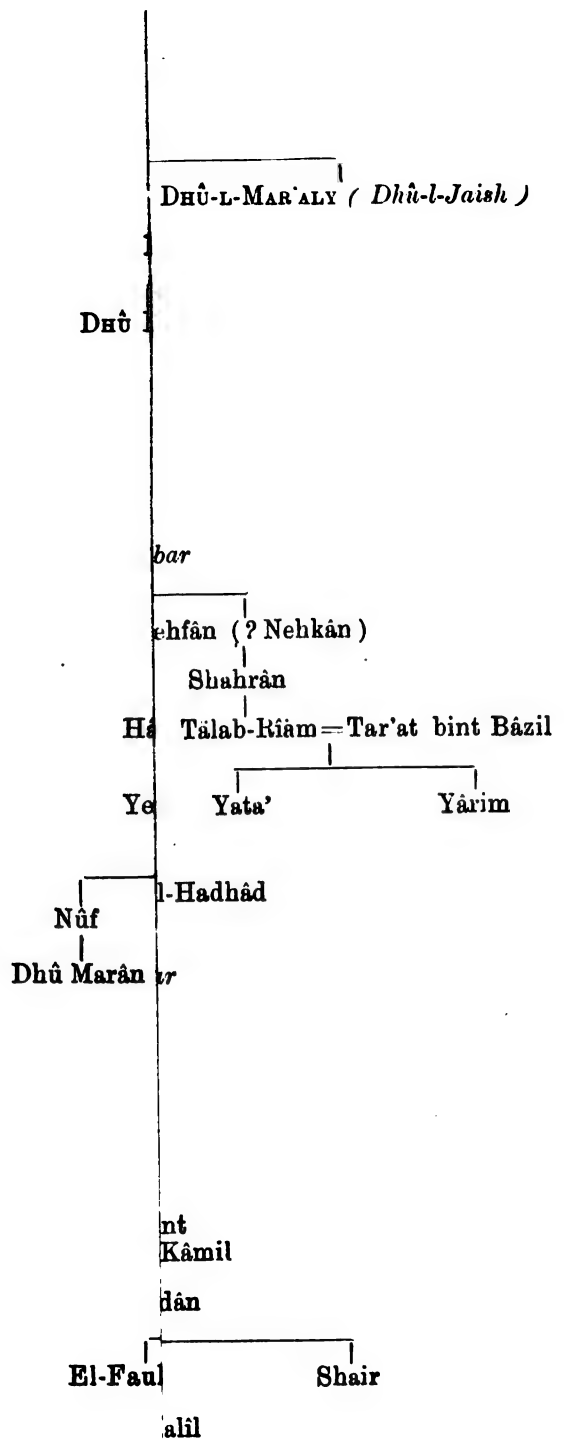














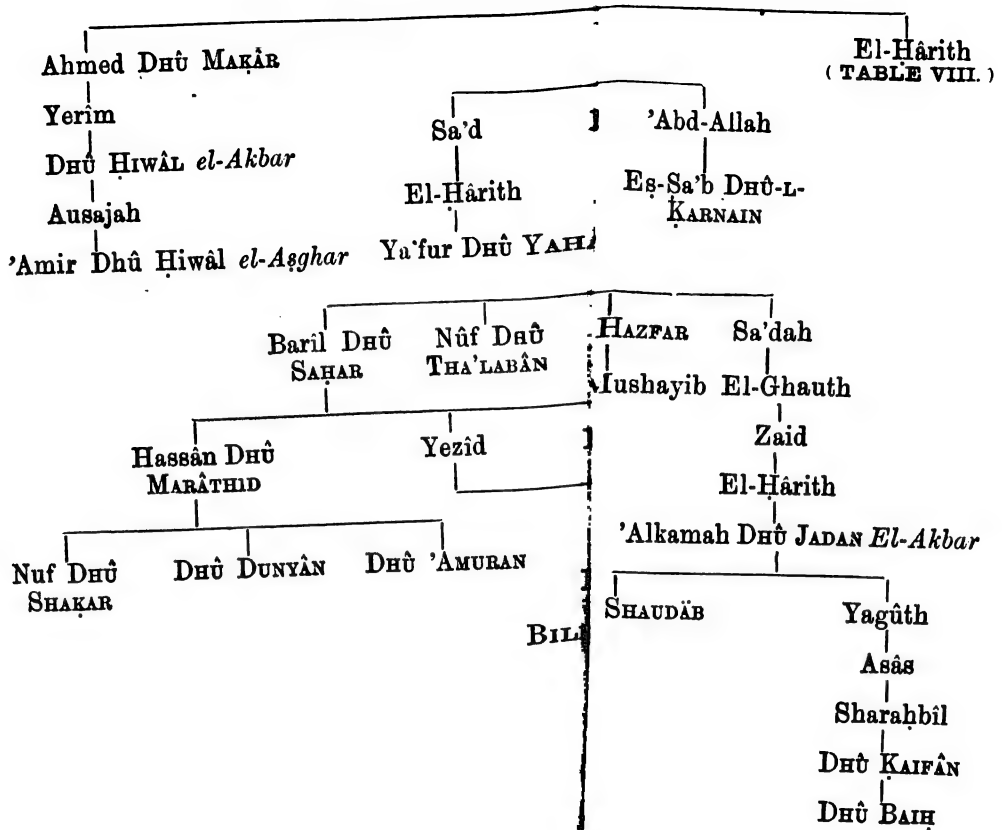




TABLE VIII. X.

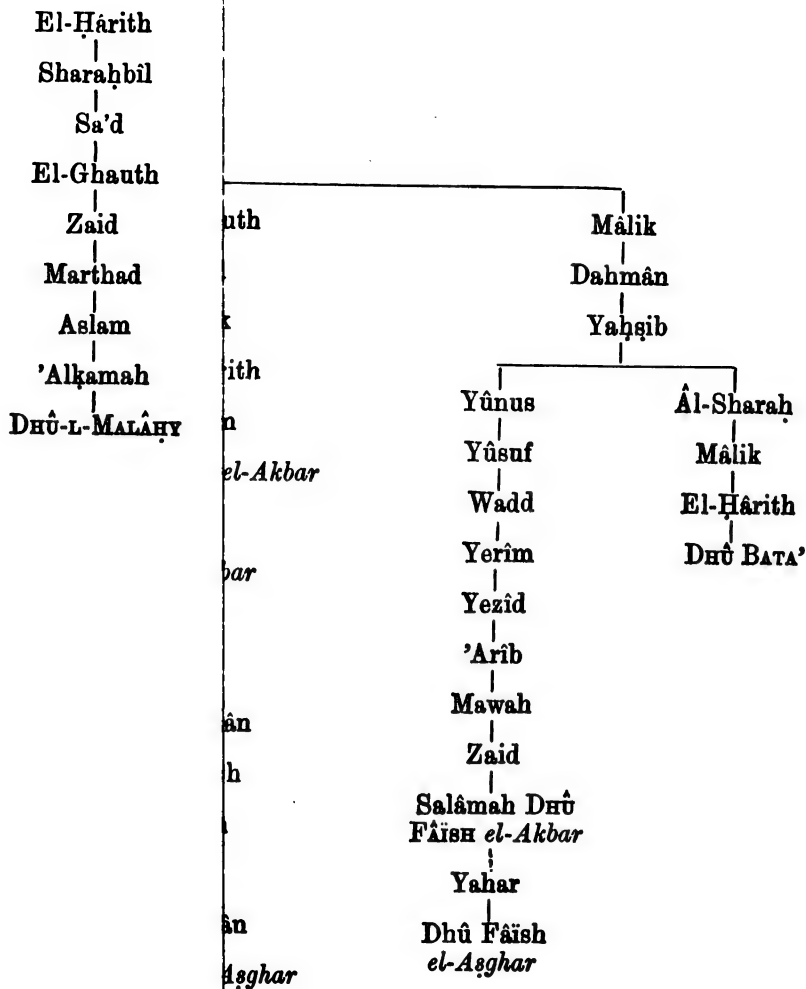
El-Hārith  
 |  
 Sharahbil  
 |  
 Sa'd  
 |  
 El-Ghauth  
 |  
 Zaid  
 |  
 Marthad  
 |  
 Aslam  
 |  
 'Alkamah  
 |  
 DHŪ-L-MALĀHY

	hath	Mālik																										
		Dahmān																										
		Yahṣib																										
		<table border="0"> <tr> <td>Yūnus</td> <td>Āl-Sharah</td> </tr> <tr> <td>Yūsuf</td> <td>Mālik</td> </tr> <tr> <td>Wadd</td> <td>El-Hārith</td> </tr> <tr> <td>Yerīm</td> <td>DHŪ BATA'</td> </tr> <tr> <td>Yezid</td> <td></td> </tr> <tr> <td>'Arīb</td> <td></td> </tr> <tr> <td>Mawah</td> <td></td> </tr> <tr> <td>Zaid</td> <td></td> </tr> <tr> <td>Salāmah DHŪ</td> <td></td> </tr> <tr> <td>FĀISH el-Akbar</td> <td></td> </tr> <tr> <td>Yahar</td> <td></td> </tr> <tr> <td>Dhū Fāish</td> <td></td> </tr> <tr> <td>el-Aṣghar</td> <td></td> </tr> </table>	Yūnus	Āl-Sharah	Yūsuf	Mālik	Wadd	El-Hārith	Yerīm	DHŪ BATA'	Yezid		'Arīb		Mawah		Zaid		Salāmah DHŪ		FĀISH el-Akbar		Yahar		Dhū Fāish		el-Aṣghar	
Yūnus	Āl-Sharah																											
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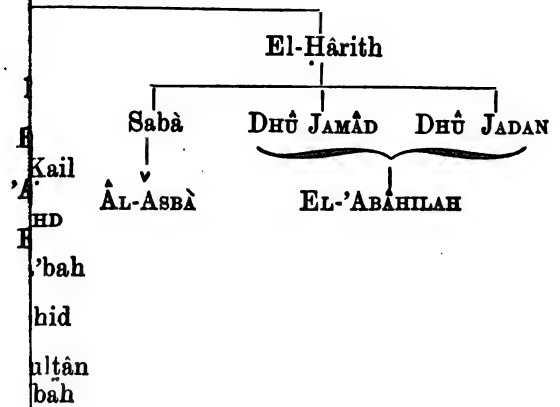
TABLE VIII. X.





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Es-Sul























































































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